

THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

EDITED BY JOHN R. RICE

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An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME VI, No. 20

DALLAS, TEXAS, FRIDAY, DECEMBER 1, 1939

\$1.00 PER YEAR

Souls Saved in Chicago

By the Editor

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

The editor expects to terminate twenty-three happy days in Chicago Monday night and be at home in Dallas, Texas, before this is published, God willing. This is dictated Saturday, with five services yet to come: Saturday night, three on Sunday, and one Monday night, in which we expect by God's grace, many blessings. In the twenty-three days I will have spoken sixty-two times, in ten churches, a rescue mission, eighteen times in Moody Bible Institute to crowds ranging from 300 to 1,000, broadcasting fifteen services with the Christian Business Men, speaking in two Sunday afternoon mass meetings in two theaters, addressing one meeting of ministers, and one of young people, besides the revival services. The privilege has been a blessed one, though undeserved.

The theater meetings have been attended by very fine crowds from far and near. People have come from scores of towns and cities throughout an area of several states, driving in to be in the services after hearing the broadcast before. I recall groups from Elgin, Aurora, Joliet, and Zion, Illinois; Gary and Hammond, Indiana; Dubuque and Waterloo, Iowa; and many, many others. Yesterday a large family drove in from 180 miles away to be in the theater meeting in the Loop district of Chicago in the Grand Opera House. Letters, letters, hundreds of letters, have come in about the broadcast. We estimate that there will be between 1,200 and 1,600 separate letters asking for my booklets and commenting on the services. Let us earnestly pray that we will hear from a number of listeners who will have been saved through the radio services and others who will have been saved through the literature I am giving out freely. (Incidentally, I am giving away so many thousands of gospel booklets and sermons that my printing bill for booklets alone — not counting this paper, but counting the new booklet on *Religious, But Lost* — has already run to about \$365.00 for the month of November. We know that God will supply the needs.

A Wonderful Thanksgiving Day

Thursday, November 23rd, was observed as Thanksgiving in Chicago. A two-hour program was planned in the Grand Opera House, beginning at 11:15 and running until 1:15. The last forty-five minutes, from 12:30 to 1:15, were broadcast, including my message. Actually, my invitation added nearly thirty minutes more.

The program included a great men's chorus from the Evangelical Free Churches of Chicago, the Wheaton College Quartette, Andrew Gih of Hong Kong, China, native evangelist; H. K. Lee of Shanghai, China; and a fine testimony meeting conducted by Chairman C. B. Hedstrom of The International Christian Business Men's Committee. I feared that the big crowd, which packed the lower floor with a good many in the balcony, would not stay for the invitation, but they did. When I closed my message, and we went off the air, I gave the invitation to the crowd in the theater. They hesitated; the Spirit of God moved deeply on the hearts of men. In front of me sat a fine blond man;

with him a son-in-law on one side and a grown son on the other, and nearby a younger son. I learned later that he was a Catholic. But the message on *The Torn Veil* — showing how after the crucifixion of Christ there remaineth no more sacrifice for sin, no more need of a priest, and how any sinner could come to God boldly, knowing that all barriers were torn down by the death of Christ — had moved his heart. He wept, and soon he came to Christ; the young men beside him coming, too, with tears. The son-in-law told me later how God had helped him get his father-in-law to the theater service, which seemed too good to be true, and now he was saved! The younger son came, too, with tears.

Soon there came a Chinese man to the front — troubled, not clearly understanding, and yet sincerely seeking after God. As they knelt by the front seats, personal workers with Bibles began to show them clearly how simple it was to trust in Christ, and lead them to pray. Among the personal workers was "Lucky Baldwin," for many years chaplain of the great Bridewell Prison. A Negro young woman came forward and a white woman helped her to make sure of her salvation. Others came until the aisle was filled with kneeling people who came to trust Christ, or as backsliders making a new start. A little girl weeping stayed at her seat and prayed and prayed until two or three of her companions came to the front. It was a blessed hour. I think that about twelve came forward for conversion or as backsliders.

Afterward out in the milling throng in the lobby of the theater, a man came to me and said, "Brother Rice, I know I am trusting in Jesus; I love Him and He is my Saviour, but I have never witnessed for Him, never claimed Him; nobody knows that I am a Christian." He was agitated.

I told him, "Then let's claim Him now! I will call the attention of this crowd and tell them that you want to openly claim Christ, and you will not be a secret disciple another day." He assented gladly, so I called the attention of the crowd and they thronged about him to shake his hand with rejoicing.

We had a particularly happy service Thanksgiving night at Marquette Manor Church where I spoke on Psalm 116, "I Love the Lord," showing why everybody ought to love the Lord, how everybody ought to prove it, and how all who love Him ought to confess it openly and boldly. The testimony meeting in the packed church house was wonderful, and we finally had to shut it off to have time for the invitation. Among those who came during the invitation was a big fellow, a young married man, who came weeping. As he took my hand he said, "You asked me in the vestibule if I was a Christian, and I lied to you! I knew I wasn't right with God." Others came also; I do not remember how many.

We have been conscious of the deep moving of the Spirit of God on the congregation every night, but particularly this last week. Yesterday a poor lost woman who has been bitter and hating God came to me to apologize because she had gotten angry upon my telling her that her trouble was a bad wicked heart. I urged her to apologize to God, and I pray that she may.

Last night the pastor and church urged me to stay for another week of revival services, at least through

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The Baptism of the Holy Spirit

What It Is Not; What It Is; The Certain Results; and Bible Evidence

BY JOHN R. RICE

A Christian woman wrote asking: "What does the Scripture teach on the baptism of the Holy Spirit?" Many such inquiries come. The hearts of multitudes of Christians are concerned about the power of God which they lack.

The term *baptism of the Holy Ghost* has been badly misused, and so has come into disrepute among many good Christians. With some sects the term has a wholly unscriptural meaning, involves a babble of unrecognizable sounds called "speaking in tongues," which was wholly unknown in New Testament times, and radically different from the Bible "gift of tongues." In the public mind the baptism of the Holy Spirit is often connected with the doctrine of sinless perfection, or so-called sanctification, people claiming not only to be set apart for God as in Bible sanctification, but to have the sin nature eradicated.

With this in mind we can understand why sound preachers and Bible teachers rarely speak of people being "baptized in the Holy Ghost."

But still the term "baptized with the Holy Ghost" is in the New Testament and mentions a New Testament experience. The term is established in Christian literature. It was used especially by Spurgeon, Finney, Moody, Torrey, Andrew Murray, A. J. Gordon, Len G. Broughton, and other great soul winners and Bible teachers.

Following the Scofield Reference Bible notes, the modern tendency is to tone down all teaching concerning the endowment of power, leaving nothing definite, nothing climactic to fit the Christian for soul winning witnessing. With such teachers, the term *baptism of the Holy Spirit* is never used, or is used only when referring to a Christian being placed in the body of Christ at conversion. Such teaching ignores the power of the New Testament experience, produces Bible teachers but no soul winners. It does not satisfy the hungry hearts of powerless Christians, and it leaves the way open for multiplied thousands to be misled by the tongues movement and other fanatical and heretical groups. We will never be true to the Bible by ignoring a vital teaching simply because others have misused and perverted that doctrine. And we cannot have a widespread revival, I feel sure, until we come to a new dependence and expectancy concerning the supernatural power of the Holy Spirit to use the witnessing of Christians in convicting and saving sinners.

I. What the Baptism of the Holy Spirit Is NOT

1. The baptism of the Holy Spirit is not the same as conversion, or being *born of the Spirit*. When Jesus commanded the disciples to wait for the promise of the Father that they should be baptized with the Holy Ghost (Acts 1:4, 5), He was speaking to a group who had already been saved. Cornelius and his household seemed to have been converted and then baptized with the Holy Ghost at the same time (Acts 10:43-46). They were saved by trusting in Christ, and then immediately following, or at the same time, the Holy Spirit came on them. Peter in Acts 11:15-17 says that they were baptized with the Holy Ghost just like the one hundred and twenty were at Pentecost. So to

be baptized with the Holy Ghost, may come immediately after conversion, but is not the same as conversion.

2. The baptism of the Holy Spirit is not the same as the *indwelling of the Holy Spirit*. The disciples were baptized with the Holy Spirit at Pentecost, but forty days before, the day Jesus rose from the dead, the Holy Spirit came into their bodies to dwell. In John 20:22 the Scripture tells us that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost." These apostles received the Holy Ghost the day Jesus rose from the dead and He entered their bodies to dwell. Jesus had promised that the Holy Spirit should be given men *when He was glorified*. John 7:38, 39 says:

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

As soon as Jesus rose from the dead in His glorified body it was time for Christians to receive the Holy Spirit. So Jesus breathed on His disciples and they received the Spirit to dwell in their bodies. Evidently that day all living Christians had the Holy Spirit come into their bodies to dwell. From that time on everybody who is saved has the Holy Spirit living in his body. See First Corinthians 3:17; First Corinthians 6:19, 20; and Romans 8:9. Every saved person has the Holy Spirit come into his body as soon as he is saved, and the Holy Spirit abides there. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

3. There seems to be a clear distinction between being *baptized into the body of Christ by the Holy Spirit* and being baptized in the Spirit by Christ. Every saved person has been taken by the Holy Spirit and buried into the body of Christ; that is, has become a part of that body. First Corinthians 12:12-14 says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"For the body is not one member, but many."

That Scripture shows that the Holy Spirit comes into every convert and makes him a member of the body of Christ; that is, he is submerged or buried into or baptized or covered in the body of Christ. Ephesians 2:19-22 tells us that we are part of a building, built upon the apostles and prophets, "Jesus Christ himself being the chief corner stone." Every new convert adds to this building and it "groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Through the Holy Spirit this temple, the body of Christ, or church, is growing. The Holy Spirit places every new convert or buries or baptizes every new convert into this building as a stone is buried in a wall. So we are baptized (or buried or immersed) into the body of Christ, and the

Holy Spirit is the one who does it. First Peter 2:5 says that we "as lively stones, are built up a spiritual house."

"It is important to note clearly what God means when He says that all Christians are thus baptized into the body of Christ. Baptism simply means a burial, immersion; and so we are hidden and covered into the body of Christ, becoming a part thereof. This occurs at salvation. This is not the same as the apostles got at Pentecost. They were already, since conversion, a part of the body and bride of Christ, ready for the rapture and wedding. To be baptized by the Holy Spirit into the body of Christ is not the same as Christ pouring out His Holy Spirit upon Christians so as to bury them, cover them with power."

The Bible uses the word *baptized* literally many times referring to the literal immersion of a convert in water. The term *baptized* is used literally also in First Corinthians 10:2 of the children of Israel when they were in the Red Sea; walls of water on each side, and the cloud of fire above and before and behind, hiding them. They were literally buried or covered, "and were all baptized unto Moses in the cloud and in the sea."

The term is used *figuratively* about several things. It refers once to being overwhelmed with sufferings as when Jesus said to His disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22). The term is used figuratively also where it is said that we are baptized into one body by the Holy Spirit (I Cor. 12:13). Likewise, when the Holy Spirit was poured out upon the disciples at Pentecost and covered them, buried them, surrounded them, they were said to be "baptized with the Holy Ghost."

Get settled in your mind these different uses of the word *baptized* in the Bible: (a) a *preacher* baptizes a new convert; that is, immerses him, in water. (b) The *Holy Spirit* takes every new convert and buries (baptizes him) into the body of Christ, like a stone is built into a stone wall, and he becomes a part of that body. (c) *Jesus* pours out this Holy Spirit upon Christians till they are surrounded and covered with His presence and power. In these three uses of the word *baptized* notice the three different agents: (a) a preacher, (b) the Holy Spirit, and (c) Christ. If the baptism is in water, a preacher does it. If it is a baptism into the body of Christ, the Holy Spirit does it. If it is a baptism, or overwhelming with the power of the Holy Spirit Himself, Christ does it.

John says, "I indeed baptize you with water . . . but he that cometh after me . . . shall baptize you with the Holy Ghost." If the baptism is into the body of Christ, such a baptism as every one has at conversion, the Holy Spirit is the agent; He who regenerates, and at the same time comes into the body to dwell, and at the same time makes the new Christian a part of the body of Christ. But when the disciples were baptized with the Holy Spirit at Pentecost, then the Holy Spirit was the element in which they were baptized or covered, and the ascended Saviour poured upon them the Holy Spirit, to cover them and endue them with

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SOULS SAVED IN CHICAGO

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Friday night, but I have not yet felt I could do so. The work at Dallas is heavy on my heart and conscience.

The association with Moody Bible Institute students and staff and faculty members has been especially sweet. How these young people listen to Bible teaching and preaching! And they astonish me by the way they seize every one of my booklets they can get their hands on. I have given them two or three thousand. This morning a charming Chinese girl, a student, came, all smiles, saying, "I am going to be baptized! That Bible Baptism — ah! I never knew until I read it. I was only sprinkled," and she touched the top of her head with a gesture of disdain. Bubbling over she went about telling Mrs. Breckenridge and others that she was going to be baptized. If one booklet settled the matter so definitely about baptism, I trust God will bring much fruit from the many Scriptures in all these booklets.

The greatest impression has been made, perhaps, by *Can A Saved Person Ever Be Lost?* About 800 students took one each, I think, and a good many are wanting extra copies for friends and loved ones. And students who were not present at some particular service continually come to me asking for something they missed.

In the last few days this poor editor has received invitations for five evangelistic campaigns in churches in and near Chicago, besides invitations to one or two services at a place, and tentative inquiries, and two revival invitations to small churches in Texas. How I wish I could accept them all, though that is impossible.

In conclusion, the editor mentions these things feeling that they should be profound encouragement to all who hunger for souls and all who try to win them. The gospel has not lost its power. I am constantly amazed at the hunger of heart people show, how far they drive to attend the services, and the profound impression that simple, plain Bible preaching seems to produce. I know that throughout all this area sin does abound. So many churches are given over to modernism. Awful wickedness is on every hand. The population is broken up into so many groups, racially and religiously, that it is not as easy to get large crowds as in many southern cities. Sin abounds, yes, but where sin abounds, grace doth much more abound (Romans 5:20).

I do not believe the foolish alibi we are tempted to make, that hearts are now so hard that we cannot have great revivals any more. That is not true. Human hearts are essentially the same as ever they were. God still loves sinners as much, and the gospel will bring the same kind of fruit if it be preached in the power of the Holy Spirit. Surely God is only waiting for men to believe Him and be willing to die for Him, and He will give again marvelous revivals like those of Moody, Torrey, Finney, Chapman, and Sunday.

Let us win souls! It is not easy. There is enormous labor in it, drudgery, disappointment and heart-break. A constant purging, a judging of self, a crucifixion of the flesh is necessary if we are to be filled with the Spirit of God and kept in His power. There is loneliness and weariness of the flesh. But, thank God, soul winners will have their pay-day, and will shine as the stars forever and ever (Dan. 12:3).

I get many letters from people

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Entered as second-class matter, July 13, 1935, at the post office at Dallas, Texas, under the Act of March 3, 1897.

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Published Weekly at 207 South Beckley, Dallas, Texas

Subscription price, \$1.00 a year. Canada and Foreign Countries \$1.50 a year. Advertising Rates on Request

The Baptism of the Holy Spirit

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power. Peter says in Acts 2:32, 33, "This Jesus . . . having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Now we sum up what the baptism of the Holy Spirit is NOT: (1) It is not being born of the Spirit. (2) It is not the indwelling of the Spirit. (3) It is not being baptized into the body of Christ by the Spirit. These three distinct works of the Holy Spirit are separate and different from the baptism of the Holy Spirit.

II. What the Baptism of the Holy Spirit IS

1. The baptism of the Holy Spirit is an endowment of power to witness and win souls. This, the Bible plainly says more than once. After the apostles were already saved, after Jesus had breathed on them and they had received the Holy Ghost the day of the resurrection (John 20:22), after they had already received the great commission (Luke 24:47, 48), Jesus commanded the disciples to tarry in Jerusalem for still a further blessing. Note what Jesus said in Luke 24:48, 49:

"And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

They did tarry, and that tarrying culminated in Pentecost. But what they tarried for was to be "endued with power from on high." When the power came they witnessed for Christ and three thousand were saved. They didn't tarry for tongues, they didn't tarry for joy, they didn't tarry for the eradication of the sin nature; they tarried for power so they could be witnesses for Christ. The power came when they were baptized with the Holy Ghost at Pentecost.

In Acts 1:4, 5 this blessed promise and command are mentioned again — the promise, "Ye shall be baptized with the Holy Ghost not many days hence" and the command to "wait for the promise of the Father."

What should these disciples expect to happen when they should be baptized with the Holy Ghost? Would the promised kingdom to David at that time be restored?

who say their communities are starving for a revival. I know a place in Louisiana and one in Illinois where (letters within the last week tell me) there are buildings available and great opportunity for preachers who can go by faith without promised income, and in the power of the Holy Spirit win sinners and feed Christians and build up the work. A Moody girl this morning told me how her town of 2,500 had not had a single revival service in many, many years. She herself is from a Lutheran church, and her father has been calling upon God for a revival these years past. It would be hard, but no one need say the harvest is not ripe.

My beloved, wherever you are, win souls! Some one near you has a hungry heart and would receive Christ if you go with tears and in the compelling power of the Holy Spirit.

The gospel is still the power of God unto salvation to every one who believeth, unto the Jew first and also to the Greek, and I, who by God's mercy have been called to preach it, am not ashamed of the gospel.

P. S. Monday: God gave the blessed privilege of preaching four times yesterday, with ten coming forward in the three evangelistic services. Some most happy conversions. One family drove 280 miles, from the northern tip of Wisconsin, they said, to be in our services for the day. A young couple came with many tears, out of the balcony during the Sunday afternoon theater service, to claim Christ. They were married only the day before! Happy married life for them now, we trust! Last night a young man came after many tears, saying to me, "I don't feel like I wanted to, but the Word of God says I am saved."

Souls here come hard, but thank God they come!

Jesus answered that the time for the restoration of the kingdom to Israel was not for them to know, but He explained what they should expect in verse eight: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." There it is, as plain as words can make it; when the Holy Spirit should come upon men to overwhelm them, cover them, baptize them, it would be for the purpose of giving them power, making them soul winning witnesses wherever they went. The purpose of the Holy Spirit, then, is to give power. The baptism of the Holy Ghost is simply and clearly an "endowment of power from on high."

Several incidental miracles came at Pentecost: (a) a supernatural sound of a cyclone that filled the whole house (Acts 2:2), (b) visible tongues of fire sitting upon Christians, a startling miracle, (c) miraculous power to speak to Jews of various nationalities in their own tongues, or languages, in which they were born, so that they could hear the gospel. These miracles were not promised; they were incidental. Any physical and outward manifestation would vary and did vary in succeeding cases. In Acts 4:31 the same power came on the disciples again, "and they were all filled with the Holy Ghost" (Acts 2:4; Acts 4:31), just like at Pentecost; the same words are used in each case. Yet in the latter case "the place was shaken where they were assembled." A miraculous earthquake was the outward manifestation. All such miracles were incidental, were not promised by the Saviour, and have no necessary connection with the baptism of the Holy Spirit. *The baptism of the Holy Spirit is an endowment of power for witnessing.*

We must remember, too, that the baptism of the Holy Spirit did not make the disciples sinless and perfect. After this Peter still had his old temptation of the fear of man. He sinned severely and Paul had to rebuke him publicly (Gal. 2:11-14).

And remember that the baptism of the Holy Spirit is not to make people happy. The disciples were gloriously happy after Jesus rose from the dead and talked to them even before Pentecost. See John 20:20 and Luke 24:52, 53. The baptism of the Holy Spirit was an endowment of power for the purpose of making soul winning witnesses out of these already happy Christians.

Since the blessing that came to the disciples at Pentecost was simply a wonderful endowment of power for witnessing and soul winning, it is obvious that it might need to be repeated whenever an occasion came for service. Only once could one be buried into the body of Christ by the Spirit, and only once does He come in to dwell, and that at conversion. The Holy Spirit always abides in the body of a Christian, but He needs to repeatedly give power for service.

2. The baptism of the Holy Spirit has other names. At least, in the case at Pentecost there are other Bible terms used for the experience sometimes mentioned as the baptism in the Holy Spirit. Notice the following carefully:

(a) Jesus said to the disciples in Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence." But in Acts 2:4, when the promised blessing came, the Scripture said, "And they were all filled with the Holy Ghost." What was promised as a baptism was called a *filling* when it came. And not once in the entire second chapter, nor thereafter, was the experience of Pentecost specifically called a baptism. The baptism and the filling were certainly the same thing in that case.

If one says that the baptism and the filling could not be the same event, then put a cup in a dishpan and place under the faucet in the sink and turn on the water. The water will fill and then cover the cup. The filling and the covering, or baptizing, might be said to be one event. If there be any difference it could only be one of degree — more water, possibly, to cover the cup than to fill it only.

So, many times in the Bible the

term *filled* is used for an endowment of power to witness for Christ. See Acts 4:8; Acts 4:31; Acts 6:3; Acts 7:55; Acts 9:17; Acts 13:9. So also Paul prayed that the Ephesian Christians "might be filled with all the fullness of God" (Eph. 3:19), and commanded them, "Be filled with the Spirit" (Eph. 5:18). Notice again that describing the blessing of Pentecost the Scripture says, "And they were all FILLED with the Holy Ghost," then check and see that every time people were filled with the Spirit, it was an endowment of power for witnessing just as was promised with the baptism of the Holy Spirit. In that connection see also Luke 1:15; Luke 1:41; Luke 1:67.

We must conclude: first, that to be filled with the Spirit is the same as being baptized with the Spirit. The only possible difference would be a matter of degree. It might take more water to cover the cup in the dishpan than to fill it. However, the Bible certainly makes no special distinction even of degree. And our second conclusion must be that God usually prefers to use the term "filled with the Spirit" since that term is much more often used in the Bible.

Remember that the word *baptized* literally means to be immersed, covered or buried. Its principal and repeated use in the Bible is in the literal sense of a convert immersed in water. "Baptized with the Holy Ghost" is a figurative term not often used, and then only for a marvelous climactic case of filling with the Holy Spirit. Since the term has been bandied about in modern times very carelessly and has taken on in public usage a meaning it does not have in the Bible, Christians should be very careful about using the term. Many people use the term to mean an entire eradication of the sin nature which they call being "sanctified." Many use it to mean an ecstatic, self-centered, hysterical experience of jabbering in some unknown tongue. In the Bible, to be baptized with the Holy Ghost never meant either of these things, but simply meant to be overwhelmed or covered with the power of the Holy Spirit for soul winning.

I believe that the term "baptized with the Holy Ghost" is used of only two specific occasions in the Bible. Those two were: first, Pentecost (Acts 1:5); and second, the blessing that went with the salvation of Cornelius' household (Acts 11:15-17).

Usually, then, we would be wise to use the terms most often used in the Bible; that is, *filled with the Spirit* or *filled with the Holy Ghost* or *full of the Holy Ghost*. And when we use the term *baptized with the Holy Ghost* we should be very careful to be properly understood.

Spurgeon, Finney, Moody, Torrey, and others publicly used the term, it is used in the Bible, and we have a right to use it. But we do not want to misuse the term, nor mislead others who have an unscriptural idea of the baptism of the Holy Spirit.

(b) Still other terms are used in the Bible for the wonderful en-

dowment of power that came at Pentecost. It was the pouring out of the Spirit promised by the Prophet Joel, as Peter plainly said in explaining the matter (Acts 2:16-18), or rather this is but a taste of the future wonderful pouring out of the Spirit on all Israel. The prophecy of Joel has reference primarily to the future and more perfect fulfillment; yet Peter says, "This is that."

This blessing was also called "the gift of the Holy Ghost" (Acts 2:38; Acts 11:17). The Scripture, speaking of Pentecost, says, "when the Holy Ghost is come upon you" (Acts 1:8). And in the case of Cornelius' household who was also baptized with the Holy Ghost, we are told that "the Holy Ghost fell on them which heard the word" (Acts 10:44) and "the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15).

The blessing that came at Pentecost, then, may be called: (a) a baptism of the Holy Spirit, (b) a filling of the Holy Spirit, (c) a coming of the Holy Spirit upon one, (d) a pouring out of the Holy Spirit, (e) a falling of the Holy Spirit, (f) an endowment of power from on high. Elsewhere in the Bible we learn that it may be called an anointing of the Spirit and that Jesus Himself had the Holy Spirit without measure (John 3:34); that the Holy Ghost descended upon Him (Luke 3:22), and that He was "full of the Holy Ghost" (Luke 4:1).

It is clear from Bible usage that the marvelous endowment of power of the Holy Spirit is entirely too great to be adequately described by any single term, though the word *filled* or *full* is more frequently used.

III. The Bible Evidence of the Baptism of the Holy Spirit

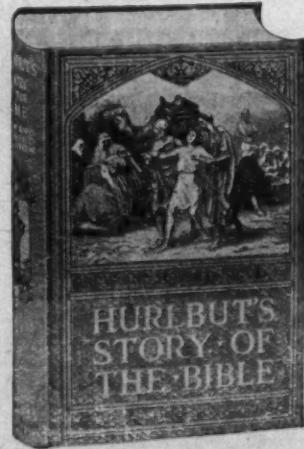
What results shall one expect if he be baptized, or filled, with the Spirit, or endued with power from on high? How can one know whether or not he has been filled with the Holy Spirit, or covered, or buried (baptized) in the Spirit?

It is manifest one does not need any evidence beside the plain Word of God that if he is born again the Spirit lives in his body (Rom. 8:9; I Cor. 6:19, 20). All Christians have the Holy Spirit abiding in them. He need not seek any evidence that he has been buried into the body of Christ and made a member of that body by the Holy Spirit, for First Corinthians 12:13 expressly says that he has. All saved people are members of the body of Christ, living stones in the temple God is building. But we cannot say that every Christian has the power of Pentecost. Many Christians never win a soul, never witness for Christ, or if they do they have no Divine evidence that their testimony is used. Naturally Christians want to have Bible evidence that they are in the will of God and that they have the blessings God offers freely to His people. What, then, is the Bible evidence of the baptism of the Holy Ghost, the evidence that they are covered, surrounded, filled or endued with the Holy Spirit?

1. The evidence is soul winning, (CONTINUED ON PAGE 3)

Hurlbut's Story of the Bible

By Jesse Lyman Hurlbut, D.D.



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The Baptism of the Holy Spirit

(CONTINUED FROM PAGE 2)

witnessing power. That is the plain statement of Jesus Christ. After promising that "Ye shall be baptized with the Holy Ghost not many days hence" in Acts 1:5, in Acts 1:8 Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The power of God on our witnessing is the Bible evidence of the baptism of the Holy Spirit as explained by Jesus our Lord Himself. It ought not to be hard to know if we have the anointing or filling or endowment we seek. Jesus said to the disciples in Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Power from on high! That is the Bible evidence. How shall these disciples know when they have what they seek? How long shall they tarry in "Jerusalem"? Until they be endued with power! And the preceding verses show that the gospel is given "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:47, 48). What they wanted was power to witness so that men would repent and be saved.

It is foolish to look elsewhere for the evidence since God has so clearly dictated what the evidence will be.

Evidence of soul winning power on the testimony followed every Bible case of Christians filled with the Holy Spirit. Look up in your concordance every time the Scripture says that one was filled with the Holy Spirit, or was full of the Holy Ghost, and you will see two inevitable things—there was a testimony, and it was given in the power of God getting wonderful results.

(a) Bezaleel was "filled . . . with the spirit of God" (Exo. 35:30, 31) to prepare the tabernacle and its furniture and altars and courts; and how marvelously they witness to the deity and atoning death of Christ our Redeemer even to this day! Countless thousands have been saved by the gospel as made clear in the tabernacle, in the priesthood and sacrifices.

(b) John the Baptist was "filled with the Holy Ghost, even from his mother's womb" (Luke 1:15); what mighty revivals of repentance attended his ministry!

(c) "Elisabeth was filled with the Holy Ghost" (Luke 1:41); "And she spake out with a loud voice," and gave the wonderful testimony of Luke 1:42-45 concerning the Saviour.

(d) "Zacharias was filled with the Holy Ghost, and prophesied, saying . . ." (Luke 1:67), and there follows a marvelous sermon in the power of God witnessing of the baby Jesus as the Christ of God (Luke 1:68-79).

(e) Jesus our Saviour was baptized, and prayed, "And the Holy Ghost descended in a bodily shape like a dove upon him" (Luke 3:21, 22), then "Jesus being full of the Holy Ghost returned from Jordan" (Luke 4:1); won out in His temptation and immediately "Jesus returned in the power of the Spirit into Galilee" (Luke 4:14); worked His first miracle and so marvelously began His public ministry of healing and saving (Luke 4:16 and following).

(f) The one hundred and twenty at Pentecost "were all filled with the Holy Ghost, and began to speak . . ." They spoke not foolishness, not an unknown jabber. No, they spoke the gospel, to people present, in their own language. One of them preached and "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:4-44).

(g) "Peter, filled with the Holy Ghost, said unto them . . ." His witness is given in Acts 4:8-12, a marvelous witness with power, leading to great conviction as well as great persecution.

(h) The assembly of Christians, the same group who were filled with the Holy Spirit in Acts 2:4, were filled again in Acts 4:31. After prayer, "they were all filled with the Holy Ghost, and they spake the word of God with boldness." "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:31-33). And the marvels of that testimony continued until the next chapter we are told, "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14).

(i) The first seven deacons were

"full of the Holy Ghost" (Acts 6:3). And Stephen specially was "a man full of faith and of the Holy Ghost" (Acts 6:5). "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7). How inevitably witnessing follows where one is filled with the Holy Ghost, and how certain are Divine results to attend that witnessing!

(j) Stephen, on trial for his life, preached the sermon in the seventh chapter of Acts. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said . . ." (Acts 7:55, 56). They stoned Stephen and he fell asleep. But Saul stood by and heard his dying testimony. Saul went raging up and down the land but could never get away from the pricking of the Spirit until he was saved!

(k) Saul of Tarsus was converted, and Ananias came to him, sent by the Lord, that he might "be filled with the Holy Ghost" (Acts 9:17). "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts 9:22). So powerful was his testimony when filled with the Holy Spirit that the Jews tried to kill him, but he escaped.

(l) Later Paul and Barnabas on their first missionary journey were firststayed by Elymas the sorcerer, "Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him and said . . ." (Acts 13:9, 10). His powerful witnessing and the blindness that came upon Elymas had the inevitable result — "Then the deputy, when he saw what was done, believed" (Acts 13:12).

There can be no shadow of doubt to the honest Bible student that being filled with the Holy Spirit one will witness for Christ with real soul winning power. That is the evidence: the only evidence we need. The above twelve cases show that beyond any doubt.

2. Speaking with tongues IS NOT the Bible evidence of the baptism or filling of the Holy Spirit. Many Christians have brought severe reproach on the cause of Christ, and have specially brought a reproach on the Bible teaching of the baptism of the Holy Spirit by foolish

Four Bible Questions Answered

1. AT what age do children become accountable?

2. EXPLAIN First Corinthians 14:34-35.

3. IS it wrong to raise money by church suppers, etc.?

4. WHAT about Dr. R. A. Torrey as an authority on the Holy Spirit?

November 17, 1939

Mr. W. R. Moody
Arcadia, Nebraska
Dear Brother Moody:

In your letter of November 6, you asked me (1) about the age when a child is accountable for his sins. The Bible nowhere states any age limit. In my case I had a very definite experience when I was either eight or nine years old, but conviction of my own sins came long before. My own children have been saved at five and six years of age, and they give good evidence of conviction. They were in revival services a great deal, we read the Bible in family worship, and we talked much about salvation, so it was easy to win them. I believe the nine-year-old boy would soon see himself a sinner, and be saved, if you took time to talk to him about how Jesus died to save sinners; how all of us do wrong every day and need a Saviour, and show him how one must trust Christ for forgiveness just as you risk your doctor about sickness or a bank for money. You might find that the seven-year-old boy has already been thinking on this matter, too.

Certainly it is proper to teach them on how to be saved and to discuss the matter with them. There is nothing to lose and everything to gain by that. I would pray daily that God would open their minds and show them they need Christ. It would be a terrible tragedy if you neglected this and one of them should die or become hardened; or you should be taken away and you could not be sure someone else would win them.

(2) You asked about First Corinthians 14:34, 35. Compare with First Timothy 2:11-15. Certainly these scriptures are up-to-date. I believe a woman should be subject to her husband in the home, and subject to the men God has put as leaders in the church. Certainly according to these scriptures, no woman ought to be pastor nor take a place of authority over men in a church. In my church we allow women to give their testimony or sing, but never to teach grown men or young men the Bible. We allow women to pray when it is a prayer circle and each one bringing his own requests to God, but we do not call on a woman to lead the entire congregation in prayer. We feel that a woman can do personal work, soul-winning;

insistence that all who are baptized with the Holy Spirit must speak in some "unknown tongue."

Note the following facts: (a) tongues in the Bible simply means languages, ordinary languages of various nationalities. The tongues at Pentecost were not "unknown tongues" in any sense except that Latin is an unknown to those who haven't learned it. The tongues with which those spoke who were filled with the Holy Ghost at Pentecost, were regular, commonly used languages of people present. They heard them speak "in our own tongue, wherein we were born" (Acts 2:8; Acts 2:11). Not a single Christian at Pentecost spoke in a jabber without meaning. None spoke in a "heavenly language." Every one was well understood by those who heard him. The Holy Spirit simply by a miracle gave the disciples power to speak in the tongues of those who were present. That is the only "gift of tongues" of the Bible. And the Corinthian Christians were severely reproved by Paul for speaking words that could not be understood in a fake manifestation which was not of God (I Cor. 14).

(b) Various miracles sometimes attended New Testament disciples when they were filled with the Holy Spirit and witnessed for Christ. At Pentecost there were three: (1) a miraculous sound of a rushing wind which filled the house, (2) tongues of fire sitting on the disciples, and (3) the power to speak in foreign languages to those present who understood.

(CONTINUED ON PAGE 4)

can sing and teach children and women. As far as speaking with authority like a preacher or an evangelist or Bible teacher to the whole church, we insist that women be silent. I believe that that is the sense of First Corinthians 14:34, 35 and First Timothy 2:11-15. In other words, God has a good work for women but it is not a place of authority and leadership over men.

(3) You asked about whether it is right to put on suppers to raise money for the church. I answer that it is certainly not God's way of financing the Lord's work. God's way is the tithe and offering plan. First Corinthians 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Christians get a blessing out of doing things God's way. You will raise more money, the people will be better Christians, and you will have a better influence in the community, if Christians be taught to bring tithes and free-will offerings as God leads them. They will not miss the money that way any more than if it would be spent for suppers. The Lord's work will get more of the money and Christians will be blessed more for doing things God's way.

I do not think suppers are necessarily wrong, or social occasions, in the church. They have sometimes been used to do good, but they are certainly not God's way of raising money. I know of no scripture that forbids unsaved people to give to the Lord's work, and I think they should be permitted to when they desire. However, I do not think it proper to make special appeals to them.

(4) You asked, "What about Dr. Torrey as an authority on the Holy Spirit?" D. L. Moody, the great evangelist, thought he was the greatest authority on that, living, and insisted that Dr. Torrey give his message on "The Baptism of the Holy Spirit" everywhere he went. I agree with Moody, and believe Dr. Torrey was the most sensible and useful Bible teacher of modern times. His teaching resulted in making great soul winners. It was he who set up the curriculum for the Moody Bible Institute, and he was also the most important figure in the making of the Los Angeles Institute. Most of the Bible institutes are patterned after the Moody Institute. The position of Dr. R. A. Torrey on the Holy Spirit is not only my own. It is also the position held by Charles G. Finney, by A. J. Gordon, by Spurgeon, by the Moravian evangelists, and by the great majority of the best soul winners. Evangelists generally, believe with Torrey for the need of a definite indowment of power for soul winning and service, and they have usually used the term, "The baptism of the Holy Spirit" as Torrey did. A recent group of Bible teachers, with no outstanding evangelists among them, opposed Torrey's view, and followed rather the teaching of the Scofield Bible. These included, I believe, Dr. Gaebelin, Dr. James M. Gray, and Dr. H. A. Ironside. The modern tendency is to evade or tone down the Bible teaching about the filling of the Holy Spirit, because people fear the fanaticism of the Pentecostal movement and do not want to be called "Holy Rollers." They fear that somebody will think they believe in the silly jabber of tongues which of course is unscriptural and hurtful.

I think you will find Dr. Torrey's book on the Holy Spirit very remarkable. Thank you for your check for \$1.50 for the book. I commend it entirely.

Thanking you for your letter, I am,

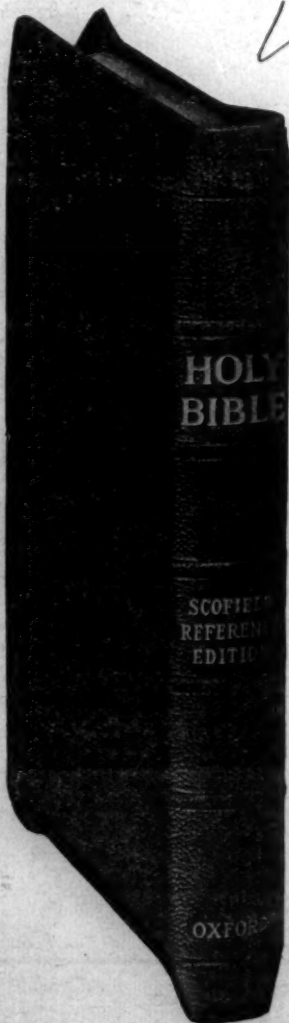
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The Baptism of the Holy Spirit

(CONTINUED FROM PAGE 3)

Those three miracles were incidental. They were not promised ahead of time; they were not referred to afterward in the Bible as evidence of the filling or baptism of the Holy Spirit. It would be just as sensible to insist on the visible tongues of fire sitting on Christians as an evidence of being filled with the Spirit, as to insist on them speaking in other tongues. Both happened at Pentecost; neither is called the evidence or sign of the baptism of the Holy Spirit. However, visible tongues of fire, or a sound of a cyclone, would be harder to imitate by hysterical or carnal Christians. In Acts 4:31 when the same disciples were filled or covered or endued anew with the Holy Spirit, another miracle occurred — an earthquake. "The place was shaken where they were assembled together." But that miracle was incidental, and the Bible does not give it as the evidence of being filled with the Spirit any more than speaking in tongues.

In Acts, chapter five, the Spirit-

filled Peter saw Ananias instantly killed by the power of God in Peter. Paul, filled with the Holy Spirit in Acts 13:9-11, saw Elymas stricken blind at his word. Yet all these miracles were incidental, each fitting its peculiar case as the gift of tongues fitted the case at Pentecost where multitudes of Jews were present from other nations speaking naturally various languages. And these miracles and incidents varied, were not promised, were usually not repeated, and were never held by New Testament Christians to be the evidence of the Divine endowment of the Holy Spirit.

(c) In two other cases besides Pentecost Christians are said to have spoken in tongues, that is, in more than one language, when the Holy Spirit came upon them. One was the case of Cornelius and his household. They were of the Italian band (Acts 10:1), and of course naturally spoke Latin. When they were saved and filled with the Holy Spirit they praised the Lord and the Jews who came with Peter "heard them speak

with tongues and magnify God." What language? Evidently in Latin, and in the Aramaic spoken by those Jewish Christians. The Jewish Christians understood them and were convinced of their salvation and consented that Cornelius and his household should be baptized. You can well see the reason for the gift of tongues in this case, proving not primarily that they were filled with the Holy Ghost, but rather proving that they were saved. The Jewish Christians were convinced when they heard them praise God and understood their praises.

The other case is in Acts 19:1-6. In the great cosmopolitan city, Ephesus, a city of many languages, there was evidently good reason for them to be given a gift of tongues and to speak in the languages of others. God never works idle miracles. In neither case was there confusion, nor misunderstanding, nor a jabber, but clearly, well-understood witnessing in the languages of people present. Otherwise Paul would have forbidden it as he did forbid at Corinth such profitless speaking in various languages when not understood by those present (I Cor. 14).

(d) Review again the twelve cases I have given just above when people were said to be filled with the Holy Ghost. You will find that neither Bezaleel nor John the Baptist nor Elisabeth nor Zacharias nor Jesus nor the assembly of Christians mentioned in Acts 4:31 nor the first seven deacons nor Stephen nor Paul spoke in other tongues according to Bible accounts when they were filled with the Holy Ghost. Particularly notice the cases like that of Paul in Acts 9:17, when it was the "initial experience"; that is, the first time Paul was ever filled with the Holy Spirit, yet he did not talk in tongues. Always there was evidence of witnessing with power. But speaking with tongues certainly was usually not present, and when people did speak with tongues, as at Pentecost; it was not in an unknown jabber, but in regular languages of people present who heard and understood. In such cases it was a definite miracle with a readily understood reason and need for it.

Again let me repeat there is not a single statement in the Bible that speaking in tongues is the Bible evidence nor the so-called "initial evidence" of the endowment or filling or covering of the Holy Spirit — or if you prefer to use the figurative term, the baptism of the Holy Spirit. It is clear that the modern, so-called "baptism of the Holy Ghost" which involves a claim of sinless perfection, seems intended primarily for the fruitless ecstasy of the Christian who seeks it, and is to be recognized, we are told, by so-called "speaking in tongues," meaning a jabber which no one understands and which does not win souls — that certainly is not what the Bible calls the baptism of the Holy Spirit. The Bible means one thing, and "Tongues" people mean an entirely different thing by the term "baptized in the Holy Ghost." For this reason Christians must be prayerful and careful not to be misunderstood in the use of the term.

God willing, we will furnish soon another article on this question and will discuss how Christians may be filled with the Spirit or obtain fullness of power, and will show more wrong ideas about the Holy Spirit, correcting them the best we can by the Word of God.

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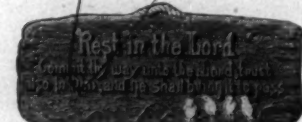
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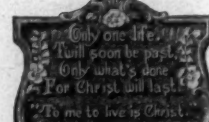
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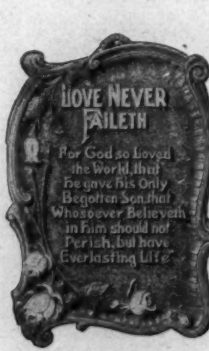
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